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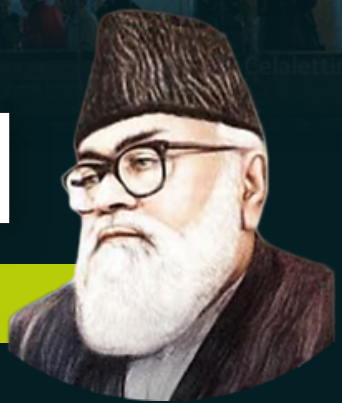
# The martyrdom of Hussain

MAY ALLAH BE PLEASED WITH HIM

SYED MAUDUDI



TRANSLATED BY: MUHAMMAD NABEEL MUSHARRAF

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لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK
FROM YOU NEITHER REWARD NOR THANKS

QURAN 76:9

SAMA O BASR

A PROJECT OF ICAN

IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE ALWAYS MERCIFUL

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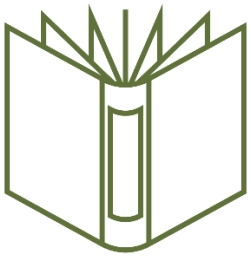

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# Foreword

(Muhammad Nabeel Musharraf)

iCAN Sama-O-Basr is grateful to Allah swt for enabling it to produce another useful resource for the Muslim communities living in the West. We aim to produce such literature that emphasizes the correct and complete perspective of the Deen of Islam rather than its limited or narrower perspective. Alhamdolillah, this book is another step forward in that direction.

## What are the contents of this book?

This book is divided into two parts.

- **Part 1**: This is the introduction section in which some of the basic principles regarding the study of history have been clarified and the status of Syeduna Hussain has been elaborated. This chapter is authored by Muhammad Nabeel Musharraf.
- **Part 2:** This part comprises of a speech delivered by Maulana Maududi in Lahore in a combined gathering of Shia and Sunni Muslims. Initially published in Urdu in the July 1960 publication of the Monthly Tarjuman-ul-Quran, it was later printed in the booklet form for broader circulation. It has now been translated into English by iCAN Sama-O-Basr so that non-Urdu-speaking readers can also benefit from it.

## A note from the translator

Please note the following:

- Though the translator has tried his best to convey the same meanings as intended in the original text, it was required to provide a flowing (rather than a word-to-word) translation of the book due to the difference between Urdu and English expressions.
- The current translation is an academic exercise to convey the meaning

intended by the original author as clearly as possible rather than presenting the point of view of the translator.

### A request to the readers:

If you find anything incorrect or in need of improvement in this book, you are requested to inform the translator. He will try his best to action the recommendations inshaAllah. Any queries or suggestions can be sent to:

✉ sama-o-basr@icandawah.org

You are also requested to remember the translator, his parents, and his family in your Duas.

### A note to any publishers interested in publishing this book:

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### Dua:

In the end, I make a dua to Allah swt to accept this humble effort and forgive any mistakes in this work. May Allah swt enable us to understand the mission and objective of the struggle of Imam Hussain and to devote our lives to that. May Allah swt make this book a source of forgiveness of the very many sins of the translator and become a source of Sadaqah Jariyyah for the author, and everyone who has contributed to this mission. Ameen

Muhammad Nabeel Musharraf - Muharram 1442 / August 2021

CHAPTER 1

# 1. INTRODUCTION

(Muhammad Nabeel Musharraf)

In this chapter, we have summarized some of the important concepts concerning the topic of the book. This will inshaAllah set the context for reading the speech from Syed Maududi that would begin from the second chapter.

## 1.1 Importance of studying the philosophy of history

When it comes to history, many of us get lost in minor details of what happened and when. The point that we miss is 'why did it happen'. What were the factors that led to it? What approaches were adopted and what resulted from them? What are the common trends in history? Reflecting on these and other similar questions can equip us with priceless insights from the study of history. Such insights can help us transform our present and formulate a brighter future. This very important dimension of the study of history is known as 'the philosophy of history'.

The manner in which the painful event of Karbala is studied, unfortunately, is no different to our general approach of studying history as mentioned above. We are often lost in the details when he left his home town, how many family members were with him, where did he put his camp and so on. We do not ponder on why Syeduna Hussain adopted the approach that he adopted. What was his real objective through this struggle. This book provides us that missing link. In this, Maulana Syed Abul Aala Maududi has highlighted for us the key reasons and background because of which Imam Hussain took on this challenge of standing against the unjust rule.

## 1.2 Study of history is inevitable for the study of its philosophy

From the discussion so far, we have come to realize that 'why' is the most important question when it comes to the study of the philosophy of history. However, one cannot deny that in order to understand the 'why', it is essential to acquire the authentic knowledge about the 'what' and 'when'. In doing so, we must follow certain principles and guidelines. It is not a correct method of studying history that we pick up a random book from a bookshelf and consider what is written in that to be the actual true history. That is not the case. It is a known fact that many books of history were fabricated. The serious students of history also come across many conflicting narratives about the historical events. Which ones should you take, and which ones should you reject? Some of the important questions that can help you make this important decision are as follows:

- Is the author reliable as a historian?
- What were his sources? Were they reliable?
- Did the author affirm that he or she has only selected the authentic narrations? Or, is the case opposite to this and the book is a collection of whatever the author came across (irrespective of how authentic or inauthentic it was)?
- Did the author represent a particular side of the story (like many of the court historians) or did he mention an unbiased opinion?
- When was this book of history compiled? Was it written when the actual events were unfolding or was it written decades or centuries later?
- Was the author in the same vicinity of the area where the events were unfolding or did he just collated the opinions of others?
- Are there any other competing or differing accounts of the history of the events covered?
- Did the author present the details of the actual events or were there any interpolations, extrapolations, and assumptions involved (i.e. the approach that many missionary authors adopt in which they mix history with imagination, assumptions, and what could have "possibly happened" while no authentic evidence is available to prove it).

These questions are really important to clarify. Even in the books of Islamic history in general, and the narrative of the event of Karbala in

particular, a lot can be found that is unauthentic. Some of our early historians have themselves mentioned that they have gathered whatever they found about the topic irrespective of the authenticity of the material. The rigorous manner of authentication that was adopted in the field of hadith and formulated under the beautiful discipline of Usool Al-Hadith is absent in the case of history. Accordingly, one has to make a deliberate effort to ensure that what he is reading (or listening) is authentic. If we acquire this authentic and correct view of history, only then our study of the philosophy of history would be meaningful.

### 1.3 Why is the study of the life of Hussain R.A. important for us?

After establishing a context about the study of history in general, let us now move on to the specific topic at hand. The study of the life of Syeduna Hussain is not like studying the history of the life of any ordinary person. It is the life of the one about whom the Prophet ﷺ said that he is from me and I am from him. It is he about whom we are told that the one who loves him actually loves the Prophet ﷺ and the one who hates him actually hates the Prophet ﷺ. He is the one who is the leader of the youth of Jannah. Accordingly, if someone is pursuing a path that leads to Jannah, following the footsteps of its leader will certainly take him there. Hussain R.A. is the one whose martyrdom was foretold to the Prophet ﷺ and the red soil of the place of his martyrdom was shown to him. He is a part of the heart and soul of the Prophet ﷺ. It is certainly a part of our faith to love him following the command and sunnah of our beloved master ﷺ and try to follow his footsteps and the example he set for us. The study of his life and mission, accordingly, is of paramount importance for us.

### 1.4 Some key lessons from the study of the philosophy of the sacrifice for Hussain R.A.

The following are some of the important lessons we learn from the study of the life, struggle, and martyrdom of Hussain R.A.

#### 1.4.1 The nature of the concept of sacrifice

It is a human tendency that one gives sacrifice for only those that he loves. A mother would be willing to stay awake the whole night to look after her sick children. A father would willingly work extra hard to ensure that

the food is available on the table for his family. People, generally, do not take pain of put themselves in hardship for for strangers or the people they do not know. It means that we give sacrifice only for the things that we consider more valuable and more important than what we are sacrificing. Your children's well-being is more important to you than your sleep and that is why you sacrifice it for your children. The stomachs of your children being full is more important to you than the hard labor that you do to earn a piece of bread on your table. In the same manner, the people who love Allah, give some special sacrifices for Him. They sacrifice their time, wealth, energy, sweat, and blood for His deen. The blessed elite even gives up their lives for this cause and gives the testimony in front of the world that this deen of Allah is more important to them than any other thing in this world. It is more important than our wealth. It is more important than our time. It is more important than our very being. The life of Hussain R.A. gives us a wake-up call to understand this reality and set our priorities straight. We should be ready to sacrifice our lives for this great blessing of Allah swt that we call 'Islam'.

### 1.4.2 Shahadah Ala Al-Naas - the responsibility of being a witness unto mankind:

Allah swt sent the Prophet ﷺ with a mission to convey his word to mankind. He fulfilled his duty in the best of the ways and then made Allah swt as his witness on the day of Arafah in his final hajj. He then made our ummah responsible for continuing the mission of being 'a witness unto mankind' by conveying the message of truth to them. If we deliver this message in the manner that it deserves, we will be able to justify ourselves in front of the people who would have come to the day of judgment without the light of Iman. However, if we don't perform in this job given to us and fail to serve the mission entrusted to us, what answer would we have in the court of Allah when the people who spent their lives in deviation and darkness would hold us responsible for their state and say that it was us who never conveyed to them what was right and what was wrong; who kept them in darkness while Allah swt had given them the light that they could share.

Hussain R.A. fulfilled his responsibility of Shahadah Ala An-Naas by standing up for what he considered to be right and rising against what was unjust and oppressive. He even gave his own blessed life for his cause and set a criterion and exemplar of how to stand for justice and truth. None of our lives are more precious than the life of Hussain. None of our families are more virtous than his family. If he could sacrifice his blessed life in this cause, what justification will you and I have for not trying to serve this deen with the best of our abilities and strengths.

### 1.4.3 The correct conception of Deen:

Over the centuries spent under occupation, a big percentage of Muslim ummah has a perception of Islam that equates it to a religion, i.e. a set of certain beliefs, rituals, and acts of worship. The conception of Islam as a Deen – which in addition to these three aspects also includes the socio-politico-economic system of its own – is not in our minds anymore. Reflecting on the life and martyrdom of Hussain R.A. calls us to refresh and reconstruct our perception and conception of Islam. It tells us that issues concerning politics and matters of government are not only a part of our religion but also something that if we sacrifice our life for maintaining them according to the Islamic principles, we would be serving a very noble cause.

### 1.4.4 The way of Adheemah

When it comes to the matter of life and death, some of the unlawful things become lawful. If one is about to die of hunger, one can eat pork to save his life if that is all what is available for him to eat. If one is dying of thirst, one can drink alcohol if that is all what is available for him to drink. If someone is intending to kill you for your Islam, you are allowed to utter a word of kufr provided that it is not from your heart. All these are matters of *Rukhsah* (permission). However, there is another approach that is even more rewarding and even more fulfilling; that is to say '*Ahad, Ahad*' while you are being put on the burning sand with a stone on your chest. You are following this path if you are made to lie on burning coal that melts of the fat in your back and you still remain firm on your belief. That is the path of *Adheemah* (the greatness); that is the path of Hussain! When the

way of *rukhsah* was available to him and he could have saved his life, the blood of the family of the Prophet ﷺ that was running in his veins did not allow him except to follow the path of those who are most beloved to Allah. He not only sacrificed his own life but the life of his entire family. This is an example of *Adheemah* that the subsequent generations of Muslims will always look up to till the day of judgment and would not find any parallel to it.

### 1.4.5 Death is not the end:

Even if the struggle on the path of Hussain results in our death, that is a very desirable outcome. Our journey will not end with our death. It would continue in another glorious form. Not only we ourselves will get a new life, but also our cause and our mission will get revived and revitalised. Let us make an intention that if an opportunity comes to give our lives in the service of this deen, we will never hesitate to follow the path of Hussain R.A. and sacrifice our very being for this ummah to get a new life and a revived spirit, inshaAllah.

With the above context being set, let us now read the insightful speech by Maulana Maududi.

CHAPTER 2

# 2. THE PURPOSE OF THE MARTYRDOM OF HUSSAIN R.A.

(Syed Abul Aala Maududi)

## 1.1 Our state – being sad but without an appreciation of the purpose of Imam's martyrdom

Every year millions of Muslims, Shias and Sunnis alike, express their utmost sorrow and pain while commemorating the martyrdom of Syeduna Hussain R.A. It is very unfortunate, however, that there is a very small percentage of these people that ponders on the real objective and reason for which the Imam not only gave his blessed life but also that of the young children of his family who were cut into pieces.

Upon the painful martyrdom of any oppressed person, it is very natural for the people of his household, family, relatives, and those who love him or venerate him to become sad. This type of sadness is expressed by all families and people who belong to them. It does not have any greater moral significance apart from the expression of natural love and affiliation that the family had for him. The question, however, is that why the martyrdom of Hussain R.A. is so significant that even after the passing of 1320 years after his martyrdom, the pain and sadness for his pain is felt afresh every year?

Had the sadness for his martyrdom also only because of personal love and relation, then it would not be possible to explain why it is still afresh. What would be the value of such love and veneration upon his martyrdom [when people do not actually connect with and understand the bigger objective of the martyrdom of Hussain R.A]? Would the Imam himself consider such an admiration [without connecting with the purpose of his mission] to be of any worth? Had he valued his own life

bigger than his purpose and objective, why would he have sacrificed his life for it? His martyrdom is itself an evidence that he considered his mission and objective to be dearer and worthier than his own life.

Now, if we don't do anything for that mission, and rather work against it, than by merely weeping on the martyrdom of the Imam or cursing the ones who were responsible for it, we are neither going to gain any appreciation from the Imam himself on the day of judgment nor would his Lord be pleased with this.

## 1.2 What was his real objective?

### 2.2.1 Did he sacrifice his and his family's life just for rulership?

What was that purpose for which the Imam sacrificed his life? Was being a ruler or having the rulership for himself the real objective and purpose of his struggle? Was this the thing for which he sacrificed everything he had? Whoever has any respect or any understanding and appreciation of the blessed family he belonged to cannot do this disrespect of thinking that he could fight with any Muslims for just for obtaining rulership. Even if this false claim is considered to be true for a moment that this family wanted to proclaim their right on rulership, even then one cannot justify why did they did not resort to battles during the reigns of the caliphs from Abu Bakr R.A. to Muawiyyah R.A. Fighting to gain rulership for the sake of it was never their way. Accordingly, one has to admit that the blessed Imam was able to foresee some major changes in the soul, and spirit of the socio-political system in the Muslim society and the Islamic state. He considered it necessary to make a struggle against such degradation, even to the extent of giving up his and his family's life for this cause.

### 2.2.2 Was it because of a change in the law?

We know that the change that we are talking about was also not related to the change of faith by people. All the people, including the rulers, still believed in God, the Messenger, and the Quran just like those who came before them. Islamic Shariah was still considered to be the law of the state. The judges in the time of Banu Ummayyah were still making decisions in accordance with the Quran and the Sunnah. In fact, this remained the

state for many centuries to come too; none of the Muslim governments and rulers made any change to the constitution till the 19th century.

### 2.2.3 Was it merely because the Imam considered Yazeed to be unsuitable for the caliphate based on his personal traits?

Some people present the characteristics and attributes of Yazeed in such a prominent manner that it gives an impression that the objective of the struggle of the Imam was to dethrone a bad person who had become the ruler. Even if the worst representations of the Yazeed's character are accepted as it is, still one cannot explain why the person of an outstanding wisdom, situational-awareness, and sound knowledge of shariah would become so desperate upon the rulership of a bad person IF the system of the state was still being run on the correct principles. Considering this, one can say that this 'personal' factor of Yazeed is also not the main reason which discomforted the Imam and made him anxious.

### 2.2.4 The real change that became the reason for Imam's struggle

Through a detailed review of history, it becomes clear to us that the degradation that was starting to happen with Yazeed, initially, being nominated as the successor and then becoming the actual ruler was the change in the constitution, the spirit, and objective of the state. Though the results and outcomes of this change were not fully obvious at the start, however, a person of wisdom can understand from the change of direction of movement that the path now is changing and where this new path leads towards. It was this change of direction that the blessed Imam observed; this made him decide to sacrifice his life to put this put the ummah on the right track.

## 2.3 The point of divergence

To understand this change, we first have to assess that characteristics of the system of governance that was running for first forty years, including the era of the rightly-guided caliphs. What were the characteristics of its constitution? What were the outcomes of the system of governance that started in the times of Yazeed in the later periods of the rulership of Banu Ummayyah and Banu Abbas? How was this new system different from

its predecessor? Through this analysis, we can identify the path that was previously being treated on, what was the point where the tracks changed, and after this which new path was taken. This comparative analysis would also enable us to understand why the person who was nurtured in the laps of the Messenger of Allah ﷺ, Fatimah R.A., and Ali R.A., the one whose childhood and youth were spent in the blessed company and society of the companions, became so determined to reverse this change when he observed the change of tracks. Once we understand this, we would be able to appreciate why he didn't even bother to worry about the possible impacts of standing in front of this heavy train in an attempt to prevent it from going in the wrong direction.

## 2.4 The start of human rulership

### 2.4.1 The real conception of rulership in Islam

In the Islamic state, it was not just proclaimed by the tongue but was actually believed from the bottom of the heart, and demonstrated through the practical behaviors that the rulership belongs to Allah swt and the humanity is His herd. Those who are made responsible for the affairs of the state are answerable to Allah swt regarding this herd and flock. Neither they are the owner of this herd, nor the people in the herd are their slaves in any way. The first responsibility of the rulers is to put the band of the obedience and slavery of Allah swt in their own necks. After that, they are responsible for implementing the laws of Allah swt on the herd that is given in their responsibility.

### 2.4.2 The concept of rulership that commenced with Yazeed becoming the successor to the caliphate

The concept of rulership that started with Yazeed becoming the successor limited the concept of "the rulership belonging to God" to merely some words professed by tongues [rather a concept deep-rooted in the hearts and practiced at every level]. The practical outcome of this change was that the rulership now started being considered the personal ownership of the ruler. This is exactly what happens in the "kingships" in which the kings are considered to be the owners of life, wealth, honor, and everything that their subjects possess. History reveals that even in those

times when such kings, apparently, applied the commandments from God, its implementation remained confined to the subjects in the state alone. The king, his family, princes, and officials remained outside its control and implementation.

### 2.4.3 The shortcomings in the implementation of Amr Bil Maroof Wa Nahi An Al-Munkar

The purpose of the Islamic state is to establish those acts of goodness that are dear to God. It aims to uproot the evils that are disliked by Him. However, with the commencement of human rulership, the aims and objectives of the state became none other than winning other lands and countries, acquiring control over other creations, and acquiring more and more taxes and income streams in order to increase their luxuries and leisures. It is rare for the kings to serve the cause of establishing the word of Allah [in its true sense]. At their hands, and the hands of their officials and courtiers, what generally spread was very little amount of goodness and very high level of evil and corruption. The people of Allah who worked on spreading the goodness, prohibiting the evil, spreading the deen, and conducting research works in the Deeni sphere never gained any assistance from the rulers. Rather than assisting them, the oppressive kings used to oppress them in most cases. The tremendous services that the scholars of Islam offered to this ummah were offered in a way that they were dealing with an incredible amount of oppression at the same time. [Yet, it did not make them deviate from the path of righteousness. Our history is replete with the pieces of evidence to support this point. Many great scholars, including Imam Malik, Imam Ahmed and others went through such torture]. In opposition to the efforts of these scholars [who were calling people to come towards goodness], the impacts of the lifestyle of the rulers and their associates, and their policies have always kept driving the Muslims towards the downfall and decline. The most unfortunate matter is that these people, for their personal gains, did not even refrain from becoming a hurdle in the spread of Islam. One of the many examples of such measures was putting jizya on the reverts – a practice that started during the times of Banu Umayyah.

### 2.4.4 Violation of the spirit of the Islamic state

The spirit of the Islamic State used to be composed of taqwa, love for humanity, and righteousness. The biggest testimonial of this used to be the head of the state. The machinery of the government, judges, generals, and all other officials also used to be fully engrossed in this spirit. Being fully immersed in this spirit themselves, they then used to play their role in spreading this spirit in the whole society. However, when the tracks changed, Muslim rulers also took the lifestyle of the Qaiser and Kisra and immersed themselves in the same leisures that they used to immerse themselves in. Justice in society, as a result, got replaced by oppression as time progressed. The place of righteousness got taken over by malevolence. Gatherings of Music and a lifestyle of leisure became widespread. The lifestyle of the leaders became void of any distinction between the halal and haram. The relationship between ethics and morality with politics got severed. Rather than infusing the fear of God, the rulers wanted people to fear themselves. Rather than awakening the Iman and consciousness in people, they started making them greedy for what the ruler would bestow to them.

CHAPTER 3

# 3. THE MAIN PRINCIPLES OF THE ISLAMIC CONSTITUTION

(Syed Abul Aala Maududi)

What has been mentioned above is the change in the soul, spirit, objective, and ideology that made Imam Hussain to rise against it. A similar change also happened in the basic principles of the Islamic constitution. At least seven such fundamental principles of this constitution were changed.

## 3.1 Free choice

One of the foundation stones of the Islamic state was that the government should be made upon the free choice of the people. No one was supposed to acquire the government by his own will. Rather, people were responsible to consult with each other to select the most appropriate person from among them for transferring the reigns to. *Bay'ah* (pledge of allegiance) was not supposed to be an outcome of the formation of the government but the very reason for its formation. It was a requirement that the *Bay'ah* should not be a result of someone's deliberate effort, conspiracy, or campaigning for himself. People should be free in their decision to pledge allegiance or not to pledge allegiance. Until and unless a person has been given the pledge of allegiance, he should not come to the government and once this trust of people is lifted from him, he should not remain cemented to the seat of rulership. Each of the rightly-guided caliphs became caliphs following this principle. However, in the matter of Ameer Muawiyyah R.A., the situation had become a little different. That is why, even though he was a companion, his caliphate was not considered an extension of the rightly-guided caliphate that used to exist previously. Later on, when Yazeed got nominated as the successor of the caliphate, it was at this time that the principle of free choice got reversed.

This led to the commencement of an era of inherited kingships. Because of this change, the Muslims could never return to the principle of free choice in the matter of caliphate. The subsequent rulers did not use to come to power because of consultation between the people; rather they used to come to power by force. Now rather than gaining the authority because of *bay'ah*, *bay'ah* was made a means to show authority and the people were forced to pledge allegiance. People did not remain free to chose who they wish to see as the leader of the Muslims. The establishment and continuation of the rulership did not remain dependant on the *bay'ah*. Firstly, people did not have enough power to not do *bay'ah* of the one in government. And secondly, even if they did not do *bay'ah*, the one in the government or the rulership was not going to leave his position as a result. It was this "sin" of declaring such forced pledge of allegiance to be null and void that Imam Malik was lashed mercilessly on his back and his arms were pulled out of the shoulder sockets.

### 3.2 The system of Shura (consultation)

The second most important principle of this constitution was that the government should be run based on the principle of shura (consultation). Such consultation was required to be sought from those who would be trusted by people in terms of their knowledge, taqwa, and correctness of opinions and advice. Though the members of the shura in the times of the Rashidoon caliphs were not given this position after a public consultation – or in other words they were nominated people rather than elected – however, the rightly-guided caliphs did not choose them because they were the ones who were expected to endorse the opinions of the caliphs the most and were considered to be the most suitable people for the attainment of the personal goals of the caliphs. Rather, they selected the most capable people of the community with utmost sincerity and selflessness. They chose those people from whom only the truth was expected. They were the people from whom it was expected that in every matter, their opinions would be most correct and would be in based on true knowledge and self-consciousness. It was not expected from any of them that they would allow the government to go on to an incorrect path.

Had there been elections of the sort that happen nowadays, people would have still chosen those people.

However, when the era of kingships started, this principle got replaced. The kings now started to rule with tyranny without any fear of answerability. Now the sons of the leader and flattering people started to gain important positions in the courts. Governors of provinces and the generals were made members of their councils. Such people became the advisors of the caliphs that if votes were to be taken from the public, in place of one vote in their favor, they would have obtained a thousand votes of curses. In contrast, the people of taqwa and righteousness, the ones about whose credibility people had no doubts, did not hold any credibility in the eyes of the kings. On contrary, they were the ones who were oppressed or at least considered doubtful.

### 3.3 Freedom to give an opinion:

The third principle of this constitution was that the people should have the freedom to express their opinions. Amr Bil Maroof Wa Nahi An Al-Munkar is not only a right of every Muslim but also his responsibility. One of the ways of keeping the system of governance on the right track was to keep the consciousness and tongues of people free so that they could fearlessly speak against anything inappropriate irrespective of the status or the level of authority of the persons involved. During the era of the rightly-guided caliphs, not only this right was given to people, but also they were encouraged and appreciated to use it. This freedom was not just confined to members of shura, but the whole community of the Muslims. They were all free to object, criticize and hold anyone accountable, including the caliph. When someone used to practice this right of his, rather than being scolded or harshly dealt with, they used to be congratulated and appreciated for doing so. The rightly-guided caliphs did not consider this freedom given to people to be one of their favors upon them; rather they used to consider it one of the rights of people entrusted to them by the constitution of Islam. The use of this right in the right manner was considered as one of the important methods of keeping the government on the right track. The caliphate used to consider the

provision of this right as their responsibility. However, when the era of kingship started in the Muslim world, the consciousness was put behind the bar and the mouths were sealed. The principle that came into practice now was that if you have to open your mouth, open it for praise; otherwise keep it shut. If you do not agree to this new law and your conscience is so outraged that you cannot help yourself from saying the truth, then be ready for getting behind bars or getting killed. This principle gradually transformed a significant percentage of Muslims morally bankrupt, coward, overly diplomatic, and procrastinating. The number of people among the Muslims who could say the truth without any fear kept on decreasing. The value of flattery and adulation in the market became very high. The truthfulness lost its value. The credible, honest, and competent people separated themselves from the government. The situation among the common people became so grave that they had no interest in who was ruling them. If one ruler dethroned the other and came into power, they did not even raise a finger in objection and retaliation. In fact, when the one that was dethroned fell, they themselves joined in kicking him and pushing into a deeper pit. The governments kept coming and going and the response from the people was no more than that of the spectators.

### 3.4 Answerability in front of God and the people

The fourth principle, which is also linked to the third principle, was that the caliph was responsible in front of God as well as the people. As far as answerability in front of God was concerned, this feeling of accountability by the rightly-guided caliphs took away the restfulness from their days and peaceful sleep from their nights. On the other hand, when it came to responsibility in front of people, they always and everywhere used to make themselves available for accountability. They did not want a notice to be submitted in the shura if people had to ask them about something; they were available to their people for questioning about anything five times during the day. Every Jumuah, they used to speak their hearts out addressing their people and used to listen to them. They used to be in the markets with common people day and night without any bodyguards or protocols. The doors of their houses of state (i.e. their houses made with

mud and branches of palm trees) were always open for everyone. Anyone could meet them and ask questions. This was not a concept of some limited accountability. This was a complete and round-the-clock open accountability. It was not through a channel of representatives of the community but directly with the community itself. They had become the caliphs due to the willingness of the people and if people willed, they could replace them with someone else. For this reason, they neither had any hesitation in facing the people nor any worries of losing the government that they would do something to prevent it from happening.

As soon as the era of kingship started, the concept of 'answerable and accountable government' vanished. Though agreeing to be accountable in front of God still remained on tongues of the kings and their men, their practical behavior completely disagreed with the words they used to utter. On the other hand, as far as the accountability in front of people was concerned, no one could dare ask them about anything. They used to consider themselves the conquerors and victors of their nation. How could the one 'taken over' or 'overcome' hold the conqueror or victor to be accountable? They had acquired their rule by force and they used to proudly say that if someone has power, then come and dare to grab the seat from us. How can such people be expected to face people or present themselves in front of them for accountability? Even when they used to offer prayers, they did not use to do so with the ordinary people; they, rather, used to do it in the secure private mosques within their palaces. If they ever had to offer the prayer outside, they would do so in such a manner that they would be surrounded by groups of their trustworthy guards from all around them. When they used to go out of their palaces, they would always be guarded by the troops of armed guards guarding them from the front and the back. The roads that they had to pass through used to be cleared out of the common people blocking any opportunity at all for them to meet the rulers.

### 3.5 Bayt ul Maal – A trust

The fifth principle of the Islamic constitution was that the Bayt-ul-Maal belonged to Allah and it was the trust of the Muslim community. Nothing

could come to it or be taken out of it except through what was just. The right of the caliph in this was as much as the right of the guardian of the orphan as the Quran describes it:

وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

*And the one who is well-off, they should not take compensation; and the one who is poor, let him take a reasonable provision.*

The caliph used to be responsible and answerable for even a single penny that went out of Baytul Maal. Anyone could hold him accountable. The rightly-guided caliphs not only fulfilled this principle but also created a timeless example of accountability for the world to see. Whatever used to come to their Bayt ul Maal used to come through the means that were in perfect alignment with the shariah. In the same manner, what used to be taken out of it never deviated even an inch from what were the most just ways. Whoever among them were *Ghani (free of need)*, they served the ummah without charging even a single penny to Bayt ul Maal. Even they never hesitated to open up their personal belongings for the greater benefit of the ummah. Those among them who needed a salary [as they left their means of earning to serve the state and had never accumulated any wealth] only took out as much amount as it was necessary to meet the very basic needs. What they took was certainly much less than what one would expect as the minimum salary to make one's ends meet. Even their enemies could not say that they had taken more from the Baytul Maal than what they needed. On top of that, they were happy for the people to be free to ask about what has come to the Baytul Maal and what has been taken out of it. They were never hesitant about it. Even an ordinary person did not have any hesitation in asking the caliph about how he was able to stitch a shirt from the Yemeni cloth that came as war spoils and whose quantity given to the caliph was not sufficient to make a shirt as big as the one that he needed; where did he get the additional cloth from? On the other hand, when the caliphate transformed into a kingship, the Baytul Maal was no longer considered the ownership of Allah swt and trust of people. It started being considered an ownership of the king. There was no concern whatsoever if the wealth coming and going out of the Baytul

Maal was through halal and lawful means or not. No one could dare to ask any question about it. The whole country was a table of food that everyone was putting their hands in as much as they were able to. This conception did not survive anymore that the government is not an open permission for them to do whatever they want and earn money from whatever means they wish to. They forgot that the public property is not a maternal inheritance for them that they can use it the way they like without being answerable to anyone.

### 3.6 The rule of law:

The sixth principle of this law was that the rule of law will be ensured in the area under the responsibility. No one would be above the law. No one would be allowed to operate outside the boundaries of the law. The same law would apply to everyone from the head of the state to any ordinary person. It should be implemented upon them without any hesitation or hurdle. The judges and courts would be allowed to freely implement the law without any pressure. The rightly-guided caliphs set the best example in this realm too. Even though they controlled bigger territories than the kings and could enjoy many more rights than them if they wished to, they kept themselves bound by the law and commands of Allah swt. Neither their friendship nor affiliation with someone could benefit him in front of law nor their dislike for someone could harm him. Even if someone violated their own rights, the caliphs still used to knock on the doors of the courts of law [rather than taking revenge or punishing them]. If someone had any complaints against them, he could put them on trial in the courts. They cascaded down this approach to their governors and generals too and ensured their strict accountability so that the law could be implemented without any interference. People knew that there would be no chance for them to be saved if they stepped outside of what was sanctioned by the law. Just like other aspects, when the caliphate got converted into kingship, this aspect of the law also got torn into pieces. Now, it was not only the kings, generals, princes, and other senior officials, even the servants, and maids of the palaces also started to take law in their hands considering themselves to be above it. People's necks, their backs, their honor, and their wealth – everything became permissible

for them! Two forms of the law came into being; one that was applied for the weak and the poor and the other that was made to serve the powerful and the rich. The courts of justice now used to be pressurized to attain favorable outcomes from the trials. The judges who used to judge without any bias and with the honesty now came under hot water. The just judges considered it more appropriate to get tortured, prisoned, beaten, and lashed rather than sitting on the seats of judges in order to avoid becoming a tool in the hands of oppressors and receiving punishment from Allah swt for this.

### 3.7 Perfect justice in terms of rights and status

The seventh principle of the Islamic law was to ensure perfect justice concerning the rights and status of people. This was another highly emphasized obligation upon the caliphate. Ethnicity, place of origin, color, language, and other such factors were never considered any basis for dividing people in classes. One's tribe, lineage, and ancestry were never a criterion of superiority. Everyone who believed in Allah swt and His messenger enjoyed the same rights. If anyone was considered superior to others, it was only because of the character, righteousness, morality, capability, and service of the ummah. However, when the system of the caliphate got replaced by kingship, the satans of Asabiyyah[1] raised their heads in all directions. Now the people of the ruling family and their affiliates were considered to be the people of the highest status. These tribes were given superior rights over other tribes. The differentiation between the Arabs and non-Arabs became widespread. Even within the Arabs, differences between the tribes fired up. This caused substantial damage to the unity and brotherhood of the Muslim ummah.

[1] Asabiyah, according to certain narrations, refers to helping one's tribe or group in oppression.

CHAPTER 4

# 4. THE HUSSAINI CHARACTERISTICS

(Syed Abul Aala Maududi)

## 4.1 The wisdom of Hussain R.A.

These were the changes that happened when the caliphate got replaced with the kingship of certain families. No one can deny the historical fact that the nomination of Yazeed as the successor was the starting point of all these issues. It can also be not denied that shortly after moving forward from this point, all the above-mentioned issues very clearly became visible in the system of kingship that took hold in the Muslim world. At the above-mentioned point of deviation at the time when this unprecedented new path was taken, these problems and ill outcomes were not evidently observable; however, every person who was gifted with wisdom could foresee that it were these outcomes that the change was leading towards. He could foresee that the revolutionary measures introduced by Islam with regards to politics and state would get reversed because of such changes. That is the reason why Syeduna Hussain could not bear it anymore and he decided to go against such 'revolution' whose signs were very obvious for him. He was not bothered by whatever significant outcomes of such an action might be for himself. What happened after this action is in the knowledge of all of us.

## 4.2 Importance of preserving the true characteristics of Islam and its systems

By bravely striving against these changes and fearlessly facing the challenge, the Imam taught us that the principal characteristics of the state in Islam is a treasure for the Muslims. Even if one gives his life and gets his family torn into pieces to protect this treasure, this is not a loss. On the contrary, the changes and characteristics of the state that moved away

from the caliphate are the biggest of the trials for our deen and our ummah. If a believer has to sacrifice everything that he has in order to stop them or reverse them, he should never be hesitant. If anyone arrogantly wishes to call it a 'political' matter, he can choose to do so. However, for our Imam, Hussain Ibn Ali, this was truly a matter of deen and that is why he gave up his life for this cause and embraced shahadah.

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